HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

From Freedom's Gift.

The Fugitive.

BY J. T. NORTON.

About two years since, whilst on board of one of the Connecticut river steam boats, I observed a young well dressed colored man, whose appearance and manners particularly attracted my attention. There was something unusual in his whole bearing, and had a favorable opportunity offered, I should have made inquiries respecting him. We soon reached Hartford, however, and I thought no more of him.

A few months after the above occurrence whilst attending a meeting at the office of the Connecticut Anti-Slavery Society in H——, a respectable gentleman of that city came to the door, evidently in haste and somewhat agitated, and enquired for Mr. B. After a short absence Mr. B. returned, and stated that the gentleman who had called him out, was under great anxiety on account of a young colored man who had been in his employ about three months, and who had just come to him in the deepest distress, confessing that he was a runaway slave, and stating that he had that moment seen his master and a noted slave dealer pass by, evidently in search of him and suspecting his residence. The gentleman and his family had become much interested in the young man, and were distressed at the thought of his being carried back into slavery. No time was to be lost, as CHARLES, (the name of the young man,) was confident he had been seen by his master. Directions were given, that he should go immediately, and as privately as possible, to a house designated in the outskirts of the city, and a gentleman present undertook to take him to F—— without delay.

I saw Charles for a few moments before he left H——, and when my eye first fell upon him, I recognized the young man who had attracted my observation on board the steamboat. My interest in him was now greatly increased. *Then*, my attention had been attracted towards him as one whom his Maker had stamped externally with the marks of superiority—in whose countenance were evidences of intelligence, and whose general bearing indicated proper self-respect, though he belonged to a despised and oppressed race. *Now*, when I knew that he was a *slave*, that one, who I could not but feel was endowed by his Maker with qualities, (to say the least,) equal to any that I myself possessed, that such an one should, in this land of boasted freedom, and in Connecticut too, be claimed as a slave, and be compelled to flee before his fellow-man, though guilty of no crime, this greatly increased my interest, and I felt that there was a law, infinitely superior to any human laws, that called upon me to assist him in this his extremity.

The friend who had undertaken to convey him to a place of safety, was not long in keeping his appointment; and, all whose interest had been excited, breathed more easily when assured that Charles was, for a time, certainly out of danger. They were soon convinced too that promptness had probably saved him, as an officer was searching that vicinity in a few minutes after his departure.

The next morning I went with a friend to Charles' place of concealment, and learned his history. He was brought up, or *raised*, in a highly respectable family in Virginia, and indeed his whole look and manner was that of a *Virginia gentleman*. Tall, slender, graceful, generally self-possessed, but bearing the marks of strong feeling, and evidently capable of exerting much energy. On the death of his master, whose son he probably was, he was sold, and in a gang of about eighty, taken to Natchez, where he was again sold for fifteen hundred dollars to a gentleman of Vicksburgh. He was at first treated harshly, and indeed whipped several times, in order, as was said, to break him. He had always been a house servant in Virginia—he was now placed on a plantation a few miles from Vicksburgh, from which, for several nights in succession, he ran away and went directly to his master's residence, stating his inability to work in the field, and promising to serve him faithfully in the house. After a time his master took him into his family, and he was soon made a body servant, and in this capacity travelled through several of the northern States and into Canada. He would not have left his master, had he not overheard him, whilst at Cincinnati, on his return from his northern tour, offering, or expressing his intention to sell all his slaves and remove to Illinois. Charles took immediate measures to find friends in Cincinnati, and the next morning was on the road to Lake Erie, intending to go to Canada. Before reaching the Lake, he met a gentleman from Philadelphia, into whose employ he entered, and went to that city. The much respected Dr. Parish, lately deceased, there became his friend. He married a young woman brought up, I think in the Doctor's family, and here he lived in peace and prosperity for two years.

But alas, poor Charles, though the son of a freeman, and born in this land of "*equal rights*," yet his mother was created with a dark skin, and was a slave, and he had *no rights*—none to himself, none to his wife, none to happiness.—His master gained a clue to his residence, in consequence of efforts made by Dr. Parish and others to purchase his freedom, and it was by the Doctor's advice that he came to New England. But even here the man hunters found him, and here too the rights of man are so little understood or so little regarded, that these hunters of human flesh found no difficulty in obtaining the services of others to aid them in again throwing the chains around one thus struggling for his rights.

Charles had one day's rest in F——, when Mr. B. came from H—— in great haste, and advised that he be immediately removed to some other place, as large rewards were offered for his apprehension, and search would no doubt be made here. I shall not soon forget Charles' quivering lip, nor his expression of eye, when told that he could not remain here; that the pursuers were on his track. Had the baying of bloodhounds fallen upon his ear, his spirit could not have sunk more within him. This feeling, however, was but for a moment. A rigidity of muscle, and a determined expression soon followed, and no one could for an instant suppose that it was an idle threat, when he said, "I will die rather than go back to slavery."

Charles' trunk had been sent to my care, and at about 10 o'clock, one of our most respectable citizens, with a worthy colored man, a resident of the town, called for the trunk with Charles. The tones of his voice, and the pressure of his hand, as I bade him "good bye," touched my heart; and it was also affecting to see the disinterested benevolence of those, who had undertaken, on a night of almost pitchy darkness, to guide this poor stranger to a place of safety. They found a willing friend in a secluded part of the town, who secreted him for a few days, when another devoted friend of the slave, rode forty miles, between nine o'clock in the evening and day-light next morning, placing the poor fellow entirely out of danger. He remained in this last place some weeks, whilst negotiations were pending between Dr. Parish and the master; which, however, did not result successfully, and poor Charles was obliged to leave his country for Canada, where he arrived in safety. Queen Victoria has thereby gained a valuable subject, and we have lost one, besides adding to the long list of wrong and oppression which already disgraces us in the eyes of the civilized world, and which cries to Heaven for vengeance.

Charles' image often comes up in my memory, and when I think of him, and when I see others of his suffering brethren, as I have seen many within a few years, I cannot but think that He, who was emphatically "the man of sorrows," would, were he on earth, especially sympatize with such; and I have felt in a peculiar manner, that His blessing will certainly attend all suitable efforts to help these persecuted ones. Certain I am, that the little aid it has been in my power to give them, has afforded me a satisfaction such as I have rarely enjoyed from any other efforts to do good. A *free* colored man always excites my sympathies, let his circumstances be what they may. If he has succeeded in any degree in elevating himself amidst so many difficulties, I look upon him as probably possessing rare merit; and if he is ignorant, brutal, and vicious, I attribute much of it to the depressing and discouraging circumstances by which he is surrounded. But a *slave*, and especially one struggling to obtain his *birthright*, LIBERTY, I look upon as one entitled peculiarly to the sympathies of all who profess to be governed by the law of love. Whichever way such an one turns, he meets the frowns of his fellow men.—On the side of the oppressor too "there is power;" and whether in the slave States or the free, it matters but little. Here he is ready to start at any sound, even the rustling of a leaf; for he knows full well that there are numbers around him who hate him for his color's sake. He sees and feels this hatred of *color*, or *caste*, whichever it be, even here. How natural, then, when the colored man meets the eye of kindness, and feels the hand of friendship, that he should yield that grateful emotion which all who have ever realized it, will well know how to estimate. In addition to this reward which the colored man's friend reaps here, may it not be expected that for every act of kindness and justice rendered to this oppressed class, the grateful plaudit will hereafter fall upon his soul, "Inasmuch as ye have done it unto the least of these ye have done it unto me." And may not he who *refuses* or *neglects* to do for his oppressed colored brethren all that love and justice demand though he were not colored, may he not with good reason fear that the Lord will say, "Verily I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not to me.

Farmington, April 20th, 1840.

Below we give another letter from Liberia, containing some further occount of the battle of Heddington. Is this the religion with which Africa is to be overspread? Slavery has chastised Africa 'with whips,' Colonization will do it "with scorpions." After the letter will be found a copy of the resolution passed by the Board of Directors of the American Colonization Society when the Saluda which brought the account of the battle, with other news arrived.

The italicising is our own.—P.

Caldwell, (*Liberia*,) *April* 16, 1840.

After various threatenings from Goterah and Gaytoombah, the town of Heddington was attacked, on the 17th March, about day-break, by 300 or 400 warriors composed of Boatswains, Mambos, Veys and Deys, headed by Goterah and four other chiefs.—On the day previous, my wife was very sick, and I was up quite late. Until about 4 o'clock in the morning, sleep departed from my eyes. My wife several times asked me to lay down, which I finally did, across the foot of the bed. I had scarcely got down before I heard the report of a gun at a half-town a mile off. I arose quickly and went to the window, but it was too dark to shoot, and at that moment I heard a voice crying, 'War, war, is come!' This alarm was given by a man and woman from the half town. I quickly called Mr. Brown to get up and load guns. At this time two boys were dispatched to see what they could discover, but they had scarcely got out of the yard before they returned and said the war was at town already. I snatched my gun and shot-bag, and hastened down and ran into town.—Several picked up muskets and ran, the headman with them. Upon this I shouted, that if they did not bring back the guns, *I would shoot them*. But only four returned. As soon as I got back from town, I jumped upon a picket fence in front of the enemy, into which I poured a double load of ounce balls, and about 25 buck-shot. I had not fired more than twice before brother Benny Demery, an elegant marksman, whom I had employed to assist in building at Heddington, took his station by me in front, when a general battle commenced. After firing the third gun, I and my colleague retreated to the front door of the mission-house, before which, at a distance of about ten yards, a little store-house had been built. Day began to break.

After firing at natives not two rods off, (taking good aim,) which they returned upon the house,—I got short of cartridges, and called for more. Seven were brought me, which lasted about a minute and a half. I then ran to a large chest, in which I had six lbs. of buck-shot, and the same quantity of powder, with which I filled my large pockets, and my bosom with tow, and flew back to my post. During this interval, my friend Demery had fired 12 of his own cartridges, and 3 which he received from Brown. The native army, or a part of it, now moved to get behind the church, about 40 feet from the dwelling-house; upon which I left my station and ran for the church, but found it locked. The shot of the enemy whistled by me to such a degree that I had to get behind a large stump, from which I gave them three charges from 50 to 60 buck-shot each—they not being more than three rods off. I then hurried back to my former position in the door way, and at this moment the assailants broke through the fence, and two of them come in,—one a head man. *Demery dropped one of them, and I the other*, about a rod and a half from the door. As Goterah advanced, I reached for my axe, and laid hold of Baker's loaded musket, not knowing it was loaded, and pointed it to Goterah.—He then jumped behind the kitchen, shaking, growling, bellowing, and calling upon his men to come on, for the town was his. When he stepped behind the kitchen, I opened the pan and it was well primed. Fear left me. Demery cried, there was the head-man. Goterah returned back to the kitchen, which he seized and shook with one hand, and brandished a dreadful knife, about six inches broad with the other. About 150 men came up to the fence, to whom he said 'Let us go in.' *I took deliberate aim at him*, (he was half bent, shaking,) *and brought him to the ground.* During this time I had supplied Demery with buck-shot, and was firing with two muskets as often as I could. One was English, with large muzzle, which I used most, and kept the other loaded.—We had to fire by turns, lest they should rush up. We must have been killed but for the house before us, and that the warriors fired at the upper window, thinking our smoke came from thence. You can judge how we were now situated. They came, twenty at a time to take away their chief, Goterah; and as we poured upon them 50 or 60 buck-shot, they would fly. As many more would then run up and catch at him as if he were hot iron: we bestowed upon them the same compliment as before. By little and little, however, they got him off, but not before we had given them 9 or 10 shots. I then cried, 'Battle is done, now the head-man is dead:' but not so. They returned to the church, to find a shelter from our shot, upon which I flew to my stump, with two loaded muskets, and they poured shot into the stump, directly opposite to me, one passing through my hair. *I gave the fellow that did that, the contents of one load in his back.* I then returned to my station at the door. Demery was gone, and I thought he was dead. *I gave myself up to God, and re-commenced firing, expecting to die.* But I was soon comforted by the return of Demery. At this time a third chief came in at the gate, about 20 yards from the house, upon which one of the two remaining natives fired at him, but shot too high, which only made him growl and roar. *I then took deliberate aim at him, and put 32 buck-shot into his cloth and 5 into his head.*—The cloth you will recieve, as I gave it to the Governor. [Ten or twelve of the enemy's shot passed through the house, one close to my wife, and one within five inches of my head.] Perceiving the assailants to falter, in consequence of the death of their third chief, I took my bugle, a large French horn, and blew it, which made them fly.—The natives came and licked my feet,—said I had *gree gree*, [charms,] and asked me for some. I told them I had none but what God gave me.

They carried off 22 dead, besides the last head-man, and left 4 dead on the ground.—About 12 o'clock, 15 of King Governor's men followed them, and found Goterah, whom they had hid about 15 or 20 miles from Heddington, with the other dead.—They returned about sun-down, and wanted a head-man to go and cut off his head.—They, being common men, would not. By this time about 15 Americans came from Caldwell, and we started with Zodaquee, a head-man, (a re-captured African.) We went about 15 miles, and then returned. Zodaquee went on, and on his return said, 'Here is Goterah's head. You have killed him; for true you have done this country good:' and shouted. Many wished the head, *but I reserved it for the Governor*, with gree-grees, a great quantity of which I delivered to him, and I expect you will see them.

I have given these facts as they occurred, being in front. I cannot say I was not frightened when the alarm was first sounded. *I examined myself and saw all was right.* I had no thought of leaving my wife, but concluded we would all die together. *I did not pray while in action, only that I asked God to let the sun rise, and that the dense fog, not of smoke, might pass off.*

—

Colonization Rooms, Washington, }
June 18, 1840. }

At a meeting of the Board of Directors of the American Colonization Society, June 12, 1840, the following Resolution was unanimously adopted:

Resolved, That in view of the *animating intelligence by the Saluda from Liberia*, demonstrating the rapidly increasing prosperity and power of that Colony, *its ability for self-defence*, its *salutary influence on the native tribes*, its successful operations against the slave trade; *and that it is opening a wide door for civilization and Christianity in Western Africa*; and in view of the importance of the early return of the Saluda with a cargo and emigrants, requiring, in connexion with the discharge of existing obligations, from fifteen to twenty thousand dollars, this Board recommend to all its friends liberal and energetic exertions in its behalf; and especially and most earnestly to the *Churches of every denomination throughout this Union*, to take up collections for its benefit on the 5th of July next.

S. WILKESON,
President of the Board of Directors.
R. R. GURLEY, *Sec'y*.

From the National Anti-Slavery Standard.

The Cause.

The present aspects of the Anti-Slavery cause to the reflecting observer, are in nowise calculated to dicourage even the most desponding. The fact, that on the first vote taken at the last annual meeting of the American Society, more than one thousand individuals voted, being almost treble the number usually present at the business sessions of the Society, proves, that however divided or distracted may be our forces at the present time, that there are enough in numbers of either party to carry the Anti-Slavery cause triumphantly to its consummation.

Let not the slaveholder lay the flattering unction to his soul, that, now a division in the anti-slavery ranks has taken place, therefore the slave will be forgotten, or his lordly oppresser neglected. We tell him nay. The cause of liberty shall be maintained with increased energy and determination. The slaveholder shall still hear the manly rebuke, the faithful admonition. We shall "whisper truth no longer; but speak as the tempest does, sterner and stronger." The sound of freedom shall startle the tyrant from his dreams of power, and nestling on the ear of the sighing captive, awaken new hopes in his desponding bosom. The pro-slaveite at the North, be he who he may, great or small, titled or untitled, dignitary or plebeian, priest or layman, shall know no peace from the warning of impartial liberty, until in acts meet for repentance—the social board—the State—the Church, shall have repented of this mighty sin by eradicating it root and branch from our midst.

The division, if division it may be called, is reconcileable with human nature as it is.—In truth, he must have been but a casual observer of men and manners, not to have foreseen that those who are controlled chiefly, and we may add, conscientiously, by their peculiar religious sects, preferring that to all else beside, would very naturally, when the contest for human rights should arrive at that point where injury to their setarianism must accrue, take their stand against those of their brethren who regard human liberty as above all sects or parties. We repeat it, a new organization is not among the anomalies of the age. It never can be so considered, when we reflect that the religious opinions of men ever have the most abiding control over their actions. We may regret the present condition of things in our midst; it is right that we should.—We may oppose their action; we cannot do otherwise, if we desire the largest liberty; we must, if we hope for the triumph of principle over policy—if we earnestly desire a peaceful emancipation. Nothing short of plain truth to friends and foes, in the name of the living God, will save this nation from destruction by the magazine of slavery.—Why should we hesitate to war with despotism, when, by the action of those who were of our own household, it seeks to turn from their course the rivulets that are pouring into the great tide of humanity,—to absorb the dews that would vegetate into life, and succour the harvest-field of Freedom. To our view, just in proportion as those who in the heat and dust of the contest, have borne well their part in forwarding our cause, attempt to wield their hard earned reputation in behalf of another and hostile organization, should we with a zeal that knows no abatement,—with a faithfulness that soars above present ill for future good, with a determination as deaf to entreaty as the thunder and lightning, press on for the principle.

To what do we owe our unprecedented success as abolitionists? To great names—to wealth—to influence—to station? No—to none of these, or all [illegible] combined. [illegible] of [illegible] free of all opposition. By [illegible] this the most difficult and trying period of our enterprise, to principle, may we also hope for ultimate success.

The same spirits that had tried in vain for a time-serving and crafty priesthood to do the work which, before heaven and earth they had pledged themselves to do—the preaching of deliverance to the captive and opening of the prison-doors to them that are bound—will still maintain the right. [illegible] our brethren who have "new organized" and who in the many assaults upon slavery's outposts that have been taken, done their part, hope to save from exposure what is giving sustenance to slavery in their own religious denominations? Vain hope. They have arrayed themselves in the pass down which "Freedom's battling array" are filing to the very citadel of slavery for the last assault. Will they, can they maintain it? Never! A Smith, a Birney, and a host of others, protected not the Colonization crusade from the war of Liberty's champions. Nor will "New Organization," by its bold presentation, shelter what gives life and hope to slavery in the clergy and the church.

The idle and decoying cry that the Church is in danger, may avail for a time with some, but the day is past and gone when the multitude, the great portion of the abolitionists, can be startled from the track by any such lugubrious cry. The demon slavery is scented, resting for protection and cover beneath the pulpits and temples of worship at the North, and he will be followed to the very altar of Religion, though those who profane their trust by silence or active efforts in his defence should struggle with might and main to prevent it.

Let those who would modify our course of action to accord more closely with the policy of a time-serving religion, count well the cost of the game they play. Shelter not yourselves by reference to precedents—to divisions already existing in overgrown sects. The world has made some advance. Abolitionism was not nursed in the storm and rocked by the wind, to be hushed down by the enervating breath of those who were with us.

The spirit of [illegible] is destined to overthrow American slavery.

From the N. Y. American.

Daniel Webster on Abolition.

A great festival was celebrated at Alexandria, District of Columbia, on Thursday last, to commemorate the recent whig triumphs in Virginia.

Many of the most distinguished members of Congress were present as invited guests—among them Mr. Webster, Mr. Crettenden, Mr. Preston, and Mr. Phelps, of the Senate of the United, and of the House, Messrs. Jenifer, Graves, O. Hoffman, W. Thompson, Biddle, Wise, I. Garland, and others.

The proceedings were enthusiastic, and the accounts given of them in the Madisonian and in the Alexandria Gazette, partake of the animation of the scene.

We have not room for any extended notice, but cannot deny ourselves the satisfaction of extracting from Mr. Webster's reply to a toast in his honor, the passage, as furnished by the Madisonian, concerning slavery in the South.

After premising that it was the first time he had ever had the pleasure to address any considerable number of his fellow-citizens south of the Potomac, and that he embraced the opportunity of doing so with great satisfaction, and after adverting to the hearty union and confidence that existed in the days of the Revolution between Massachusetts and Virginia, Mr. Webster thus proceeded:

"What is it our enemies rely upon to separate us? That we of the North meditate injury against you? [illegible] the errand [illegible] the [illegible] my fellow-citizens of the North I repel it as a foul and unfounded calumny. We of New England are bound to you by our sacred compact, the Constitution of the United States. That instrument secures all your rights, and all property to be governed and disposed of as you see fit;—and I tell you, for one, that not one jot or tittle of that compact shall ever be violated with my consent. What, fellow-citizens, have you to fear from the people of Massachusetts?—What fellow-citizens are you to apprehend, on this vital subject, from that son of your soil descended from your best Virginia stock, your own William Henry Harrison—that child of Virginia with the blood of the Revolution, and of independence, coursing in his veins. Can you believe that when he is called from his farm and his plough to administer the Government, that he will lay ruthless hands on the institutions among which he was born and educated?"

"No! no! was responded by his auditory, as with one voice.

"I say No, too. We of the North and South will join in fellowship and friendly communion on this matter. I stand in the presence of distinguished men from the southern States; and I now summon them into Court; and ask them as witnesses to declare to you whether I and my political friends of the North, entertain any feelings different from their own in regard to your other State concerns? [illegible] or we may not all come to that condition which existed when Virginia and Massachusetts took counsel together—in the days of the Revolution—when Washington and Hancock joined their thoughts, their feelings, their hopes, and acted together in a glorious cause—when Massachusetts and Virginia's men stood together, braving danger and death. How many bones of northern men lie at York Town! How many sons of Massachusetts were present, when the British laid down their arms at the foot of Virginia!"

These sentiments and allusions were received with most rapturous cheers—and Mr. Webster, catching the enthusiasm of the audience, and the hour, exclaimed: "These cheers shall be heard at at Bunker Hill, on the anniversary of the memorable battle there, and the hills of Massachusetts shall reverberate with the cheers of her people, answering back the cheers of Virginia."

The Contrast.

"On the general question of slavery, a great portion of the community is already excited. The subject has not only attracted attention as a question of politics, but it has struck a deeper chord. It has arrested the religious feelings of the country—it has taken strong hold on the consciences of men. He is a rash man indeed, and little conversant with human nature, and especially has he a very erroneous estimate of the character of the people of this country, who supposes that a feeling of this kind is to be trifled with or despised. It will assuredly cause itself to be respected. It may be reasoned with, it may be made willing to bear all existing engagements and all existing duties, to uphold and defend the Constitution as it is established, with whatever regrets about some provisions which it does actually contain. But to coerce it into silence—to endeavor to restrain its free expression—to seek to compress and confine it warm as it is—and more heated, as such endeavors would inevitably render it, should all this be attempted, I know nothing even in the Constitution, or in the Union itself, which would not be endangered by the explosion which would follow."—*Speech of Daniel Webster at Niblo's Garden.*

HERALD OF FREEDOM.

CONCORD: JULY 3, 1840.

Abolition Standard.

This is the name of a new paper just issued in Concord by E. S. CHADWICK,—RUFUS A. PUTNAM, Editor. It is to be the organ of the New-Hampshire Abolition Society. In size it falls a little below the Herald. Its execution is well, and so are its contents to those who relish its doctrines.—The number before us contains besides the prospectus, an account of the formation of the new Society and the reasons for its formation, together with its Constitution and list of Officers, also the Constitution of the Concord Abolition Society just formed; the Protest of those ministers and others who went out grieved at the proceedings of the last meeting of the New-Hampshire Anti Slavery Society, and sundry other articles into which is thrown much discussion on the "woman question" and on the doctrines of non-resistance.

We regret that these subjects are so soon brought forward, and especially that they are made so prominent. The discussion of them ought never to enter into any paper, which is to be the organ of a Society where members may entertain different opinions. If the Boston Liberator, which is an independent paper, chooses to discuss them or any other subjects foreign to the anti-slavery enterprise, no one can object; but for the Herald, or Abolition Standard, both of which are connected directly with Societies where members will almost of course entertain diversity of sentiments to do so, would only be disastrous to the cause.

One thing in the prospectus of the Standard, surprised us. It calls itself the "*Abolition* Standard," and as one grand complaint of its friends against the Herald was that it introduced "extraneous subjects, and has very little in it directly on the subject of slavery," we supposed this Standard would be a faithful specimen in this respect of what an anti-slavery paper ought to be. Cherishing such an expectation we were greatly surprised at the following in the prospectus:

> The Standard, however, will not confine itself to Slavery and its overthrow. It will speak freely on the subjects of Temperance, Moral Reform, Sanctification of the Sabbath, and the great benevolent operations of the day. It will not only go for the Abolition of Slavery, but for the Abolition of all vice and sin in the land and world. Drunkenness licentiousness, profaneness, infidelity, and every thing which leads to these or other iniquities and immoralities, will be rebuked, and the community warned against their insidious and destructive influences.
>
> The Standard will give general intelligence in regard to the Commercial, Political and Religious world. Important facts relating to the civil condition of the nations of the earth—improvements in the arts and sciences—the progress of Christianity, and the overthrow of idolatry—revivals of religion in our own and other countries,—and all items of news or interesting occurrences or transactions, which will add to the stock of useful knowledge,—will be duly attended to and share a portion of its pages.

Is that what they mean by no "foreign and extraneous subjects?" Here are no less than sixteen different subjects besides abolition which are to receive attention in its columns. Sixteen, unless the writer is guilty of a little tautology, which he can think of, when he looks over it again.

1. "Temperance,"
2. "Moral Reform,"
3. "Sanctification of the Sabbath,"
4. "The great benevolent operations of the day,"
5. "The abolition of all vice and sin in the land and world,"
6. "Drunkenness,"
7. "Licentiousness,"
8. "Profaneness,"
9. "Infidelity," and
10. "*Every thing* which leads to these or other iniquites and immoralities will be rebuked."
11. "General Intelligence in regard to the Commercial, Political, and Religious World."
12. "Important facts relating to the civil condition of the nations of the earth."
13. "Improvements in the arts and sciences."
14. "The progress of Christianity and the overthrow of Idolatry."
15. "Revivals of Religion in our own and other countries."
16. "Items of News, or interesting occurrences or transactions," &c. &c.

And these sixteen seem to embrace, indirectly at least, every subject we can think of except 'Woman's Rights' and 'Non-Resistance.' But by the way there seems little reason to fear that these will be neglected, for they occupy in the first number, a very prominent place. We cannot help thinking that they who inserted them, will be expecting some reply or attack in the columns of the Herald.—But we wish it distinctly understood that we cannot depart from our uniform course, to discuss these or any other foreign, especially controverted subjects. Ours is an anti-slavery paper,—and while we love to give a word of cheer from time to time, to those who are laboring to promote the causes of temperance—moral reform, Peace and other holy enterprises,—we can enter into no discussion upon any of them. They all have their separate organs well conducted, and in them is the place to discuss questions which relate to their separate objects—just as in the Herald and other strictly anti-slavery papers is the appropriate place to discuss the subject of slavery. Entertaining these views, the Standard will not be surprised if we hold no argument with them on the subject of human government—or of the equal right of both sexes to 'life, liberty, and the pursuit of happiness.'

We wish it understood, however, that we have no confidence in the reasonings of the "Standard," or any of the other (so called) anti-slavery papers, so far as we have seen them undertake to mark out the sphere of woman, or to prove the divine origin of human government. We have seen every one of their arguments weighed in the balance of Truth, and found them all wanting. But as these subjects are not parts of anti-slavery, we give them no place in the Herald.—P.

We insert the following without the knowledge of the author. It was not probably intended for publication and so we suppress the author's name. It is a fair specimen of the reasons which our brethren of the New Organization give us for discontinuing the Herald, and it is on this account that we publish it.

Dear Brother [illegible]:—Will you be so kind as to inform the publisher of the Herald of Freedom that I do not wish to have my name continued longer among the list of its subscribers. I made the same request of a young man whom I saw in the office of the Herald when at Concord a short time since. As the paper, however, continues to come, I suppose my request was forgotten by him. According to an understanding which I had with brother Rogers the expense of the paper is cancelled. It was done by the payment of a small donation (five dollars) into the treasury of the State Society.* This money I paid to J. R. French a year previous, I think, and suppose he has accounted as directed to the Treasurer of the Society.

It gives me pain to be compelled to seek my anti-slavery reading from another source. Deeply sensible, however, as I am that the Herald of Freedom for the last twelve months has accomplished little or nothing toward hastening that day when will be sundered the last chain now riveted upon our oppressed and brutalized brother, I feel myself under the necessity of pursuing the course proposed above.

That the Herald has done nothing toward accomplishing the object for which it was originally designed during the past year is evident from the fact that but little, very little, directly on the subject of slavery itself has appeared in its columns. Of course I mean little, compared with the great amount of other matter, and much of which was of a local and personal nature. For a specimen look at the last number. (1)

Another objection which I have to the Herald is the spirit, (in my humble opinion unchristian) with which it advocates those peculiar tenets which it espouses. I think the spirit not adapted to increase the growth of grace in any heart. If the Herald is disposed to discuss and advocate the doctrine of Woman's Rights, why be it so; though I think it a wide departure from original anti-slavery. Still I wish it might defend this (pardon me dear brother) *this* I think anti-apostolic sentiment, in the spirit of meekness.

So of the doctrine of non-resistance, alias no-government, though this, be it right or wrong, I consider no part of anti-slavery as it was when the cry of God's suffering poor first called to the field those who have fought and wept and prayed for his deliverance. Still if we must have such non-resistance, for one, at least, I do wish that we might have it in a less pugnacious form. (2)

Such are among my reasons for discontinuing the Herald. I have no doubt that I may secure the reading of some journal whose eye shall be so single to the cause of the oppressed—whose ear shall be so open to the clank of slavery's chain, that it will be blind and deaf to every interest of a personal or local nature as it presses its way with a hastened step to the rescue of suffering humanity. (3) Such papers I believe we already have. God grant that others like them, or still more perfect, having an eye single may appear, and continue to appear, till the last sigh of the oppressed shall die on the ear of him who now bends to listen to the latter and heart-sickening tale of woe.

(1) A grave charge! "but little *very little* directly on the subject of slavery itself, has appeared in its columns" (for how long?) "for the last twelve months!" Very well.—It strikes us, however, that there has been a little something on the subject of *anti-slavery*. But we will look a little further. "As a specimen," the writer says "look at the last number."

The number referred to, contains brother Foster's strictures on Mr. Tracy's letter,—some of our own on the dishonesty of the Vermont Chronicle, and also on the Reverend George Brown's letter, giving an account of his bloody battle with some of the native Africans to whom he has gone as a *Missionary!!*—and the letter itself,—and sundry communications from our friends, mostly among the yeomanry of the State.

To the last page, I suppose the writer of the letter has no special objections. The exceptionable parts of the paper are doubtless in one of the three departments above specified.

Perhaps our brother was offended with brother Foster's faithfulness to Rev. Mr. Tracy. The solemn and affecting truth developed in that article will not be lost on the community as the ministry are well aware. Already we begin to see the results, and they are such as argue well for the cause of enslaved humanity, but far otherwise for a time-serving, slavery-abetting pulpit. If this was the exceptionable part of the last Herald, in the eye of our aggrieved brother, we are not greatly surprised; for it must be confessed it foreboded nothing but the downfall of a men-pleasing, popularity-seeking pulpit. Does the writer remember when in an anti-slavery prayer meeting, in the mob days of '36 and '37, he remarked, speaking on the conduct of our government on the subject of slavery, "I have as little confidence in our government as I have in hell itself, and I know no distinctions of parties"? What would he have said in those days, of a man who should reprove a pro-slavery ministry for the same sin of which our government is guilty, and which led him to utter that horrible remark! Do not he and his Rev. brethren of the New Organization know that while the *government* was considered the sinner and the *only* sinner, they were rampant (some of them at least) in the cause of abolition! Do they remember when they enjoined upon voters not to vote for men of any party, who were not the friends of the slave, and charged them to carry out to the utmost, the "questioning of Candidates"?

All this was well. Let true abolitionists ever carry out the doctrine of voting for none but the true friends of the slave.—But mark the issue. In time, it became a question in the minds of some, whether if our government was deserving of no more confidence "than hell itself," on account of its utter indifference to slavery, those churches which, profess the religion of the "Prince of Peace" and which breathes nought but love and good will to men, & were yet *as* silent and dead on the subject—were any better! And it was farther asked, whether, if we question candidates for *civil* offices, and support none but the true friends of emancipation, we should not also question candidates for the *sacred* office, and support none as *ministers* but the tried friends of emancipation. And they began to promulgate the doctrine that pro-slavery governments, pro-slavery churches, and pro-slavery officers, civil and sacred, were all, not as unworthy of confidence "as hell itself," but yet unworthy the countenance, confidence or support of the true friends of the slave.

From that time there was alienation on the part of many, (especially of the ministry,) who *had been* counted faithful. Just as soon as there was as much required of the church and the ministry, as we had been all along requiring of the civil authorities, that is, a decided testimony and prompt action against slavery, there was a cry, "you are for overturning the church, and annihilating the sacred office of the ministry.—And many seem now to think the government ought to be more righteous in this thing, than the church itself. This is the language of every man's conduct who will vote for none but abolitionists to fill civil offices—yet will support a slavery-sustaining church and ministry. We repeat it, we are not surprised if the notes on Mr. Tracy's letter gave offence, as being "a specimen" of much that the Herald has contained since the editor and some others have been inculcating the sentiments above specified, in relation to the church and the ministry.

Our new organized clerical brethren cannot deny that the alienation began at the time when the church and the ministry were called upon to take the same ground on the subject of slavery, as they themselves had all along been calling on the government and those who were to be elected to posts of trust to take, in order to render them worthy the support of abolitionists. And now because, to some extent the aspect of the Herald has been changed, on account of the fact that it has begun to discharge fearlessly its duty to the church and the ministry—our brother stops it, and gives as a reason a want of something in its columns directly on the subject of slavery—and refers us to the No. containing brother Foster's notes, as a specimen.

Our own feeble attempt to reprove the Vermont Chronicle, was so much in keeping with the Notes on Mr. Tracy's letter, that it is to be supposed if one is exceptionable, the other is also.

It may be that our Rev. brother was offended at our feeble effort to expose the hypocrisy and wickedness of the Colonization Society. We think however, he could not have referred to this, for the Herald has of late neglected that society almost altogether, and so that article was no "specimen" of the past. A brother however, whose name is among the titled list of officers of the New Abolition Society, called the other day, to assure us that he could not support our paper unless it would let the Colonization Society *entirely alone*. He said "it must not carry on a controversy with any society."

Or it is possible, and indeed more than possible, that the last number of the Herald was obnoxious to the writer of the letter, on account of containing several communications from the *unlearned*, untitled yeomanry of the State. On this account it was a fair "specimen" of the past. The glaring titles attached to the names of the officers of the new State Society, together with its *representation system*, might lead us to suppose that the "enlightened and judicious" were about to take the work of emancipating the slaves into their own hands, and that the common herd, and the women, would henceforth have little to do except as "beasts of burden."

According to the writer of the letter, the last No. of the Herald was a specimen of the past, and in time past it has been so badly conducted as that he is compelled "to seek his anti-slavery reading from some other source."

We have given a fair statement in regard to the character of the obnoxious number, and should be glad to know which of the departments under which we have arranged almost the entire contents, except the last page, gives the offence.

(2) There are the other two objections.—"Women's Rights" and "Non-Resistance." Not only discussed, but discussed the one in an "unchristian" spirit, the other in a "pugnacious spirit." The brother did not refer to the last No. of the Herald for a specimen here—but he might—For on these subjects it is a fair specimen,—for there is no attempt to discuss these subjects at all. They are not mentioned. And now we challenge our Rev. brother, or any of his Rev. brethren to point us to one column, paragraph, or line of discussion on either of these questions in the Herald, "for the last twelve months." A Report *against* the 'Rights of Women' was published a year or two ago—and a distant correspondent, unsolicited, attempted an answer. Both articles were deliberated upon, and at length (though reluctantly) published.

We warn certain of our brethren to remember the ninth Commandment. And then in the spirit of meekness and of "all good fidelity" we would just point them to 1 Peter, 2: 1 verse, as affording valuable hints for their future course. And having done this we leave them.—The most of them have left us, but a consciousness of doing right, upholds us still.

(3) The writer of the letter is one of the signers of the Protest, and a member, we believe, of the New-Hampshire Abolition Society. He will of course seek his anti-slavery reading, in part at least, in the Abolition Standard whose "eye is so single to the cause of the oppressed and whose ear is so open to the clank of slavery's chain" as that it proposes to give only SIXTEEN other subjects a place in its columns.

But we are sorry to consume so much time on this letter. We should not have done it, only that we wish our readers to know the reasons which those who discontinue the Herald give, for so doing.

They know the assertion they make, that the Herald discusses "Non-Resistance" or "Woman's Rights" is false as the father of lies. We have referred to the only articles the Herald ever published *by way of discussion* on either of those subjects. And those were unsolicited, and published with deep reluctance. This is not the *real* reason why they stop the Herald. It cannot be. This reason as we have already said does not exist.

The following is a list of the officers of the New-Hampshire Colonization Society for the ensuing year. The Committee on nominations consisted of

Hon. N. G. Upham,
Rev. J. Woods, and
Hon. D. L. Morril.

Officers of the Society.

PRESIDENT.
Rev. John H. Church, D. D.

VICE-PRESIDENTS.
Samuel Fletcher, Esq.
Hon. David L. Morril,
Ebenezer Adams, Esq.
Rev. Z. S. Barstow,
John Rogers, Esq.
Hon. John H. Steele,
David Currier, Esq.
Rev. Jona. French,
Rev. Phineas Cooke,
Rev. R. Sawyer.

MANAGERS.
Samuel Fletcher, Esq.
Rev. A. P. Tenney,
Rev. J. Clement,
Hon. J. Darling,
Rev. A. Burnham,
Rev. I. Knight,
Rev. M. B. Chase,
Rev. I. Willey,
Prof. D. Crosby,
Rev. J. Woods,
Hon. S. Morril,
Rev. B. P. Stone.

SECRETARY.
E. K. Webster, M. D., Hill.

TREASURER.
George Hutchins, Esq., Concord.

Hon. Franklin Pierce, delegate to the Parent Society at Washington.

We never look on an array of titles like the above, without thinking of the words of him who "made himself of no reputation" and took upon him the form of a servant"—"Be not ye called Rabbi, for one is your master even Christ. And call no man your father upon the earth, for one is your father which is in Heaven. Neither be ye called masters, for one is your master even Christ. But he that is greatest among you, shall be your servant."

From the history of Colonization from the beginning, it is pretty evident the common people have had little to do with it except to furnish it with money. We might suppose from its records that none are eligible to office, unless they have some titled distinction which distinguishes them from the common herd. The yeomen are hardly worthy.

The New-Hampshire Board consists of four Honorables, one Doctor of Divinity, (died since elected,) thirteen Reverends, one Professor, one M. D., and the rest are Esquires, with one exception, and he is reported as one, perhaps out of regard to the rest of the Board, who might feel themselves degraded to be reported as Officers in the glorious scheme of Colonization, with mere plebians. The anti-slavery enterprise must be content to jog along with few friends except such as it is said heard our Saviour "gladly,"—"the common people."

A remark in the Panoply of last week is doubtless true:—"We shall soon get through the mist that now distorts our vision, and see things in the clear light of cloudless day." Truly we shall. We have only to compare the list of Officers of the New-Hampshire Colonization Society, with 1 Cor. 1: 26-28 to see some things pretty clearly already.—P.

The Emancipator.

We notice some remarks by the editor of this paper, in relation to the last Annual Meeting of the New Hampshire Anti-Slavery Society, which need a moment's attention. They contain false deductions and straight-forward misrepresentations. We trust the latter were the result of an oversight. He fixes his eye on two resolutions passed at our meeting, one of which declares that "we cannot without a violation of our principles, recognize or sustain as a christian church, any body of men which tolerates slaveholding in its members, which apologizes for slavery, or refuses to bear an unequivocal testimony against it,"—and another which protests "emphatically against the organization of abolitionists, as such, into a distinct political party"—and declares that these resolutions explicitly show, that the policy of our party is to "bolster up existing parties, to gain influence and money enough to crush the obnoxious sects in religion—to canonize the parties, and un-church the churches." Grave charges!! The first of these resolutions recognizes a *simple truth* which we do not see how any *genuine* abolitionist can deny—even though it should "un-church" every church in Christendom. Does not the editor of the Emancipator hold to it? Or is he like most of the ministry, cherishing the belief that no matter what the sin is which exists in the church—if it cannot be eradicated without disturbing the Church organization, let it remain. How does the utterance of a simple, and until recently among abolitionists, ac*knowledged* truth, prove that the policy of our "PARTY" (a new name which brother Leavitt has given the State Society,) is what it is represented to be in the Emancipator? Or how does the other resolution referred to show it? Let brother Leavitt correct one great mistake in this article, which of course he will do—and we fear nothing then as to the influence which the article will exert.

He says that in our meeting "Nothing was said of President Van Buren and General Harrison, and no caution put forth to warn abolitionists against voting for them." But almost adjoining one of the resolutions which he introduced, is the following:—Did he not see it?

> Resolved, That Martin Van Buren and William Henry Harrison, have both shown themselves so thoroughly subservient to the interests of slavery, and so utterly hostile to the equal rights of man, as to have forfeited all claim to the name of Democrat or Whig, and the political support of any man worthy the title of freeman.

And onward a little further is the following:

> Resolved, That under existing circumstances we recommend to abolitionists to scatter their votes at the approaching Presidential election.

Do these resolutions show that "the policy of the "PARTY" is "to canonize the parties? And without suppressing them, could the editor of the Emancipator sustain the charge he brings against "the party?"

Mr. Editor,—In the Herald of June 20th, I observed a communication *from a correspondent*, S. K. L. All truths or principles founded on right premises, will, at least, bear the test of analogy. I do not undertake to combat his sentiments as an equal, being but a stripling, not versed in logic or accustomed to wielding the pen in newspaper controversy; but had I the wisdom of a *Solomon*, or the profound learning of a Kidder, or the discerning and acute logical acumen of a *Livermore*, I would venture the task of annihilating his hypothetical fabric. I will examine briefly the claims of both candidates, and of both parties to our suffrage, and test his principles by analogy. I wish it to be known, that there is one at least in the abolitionized town of Milford, who demurs entirely from such political party principles. He wishes to discuss the subject, or have it thought that he does, as "an indifferent spectator in the arduous conflict," and as far as he could succeed or control his bias he has done it. Were we to hazard the Yankee prerogative, we should say he had shown his colors. But to the communication. S. K. L. asks "If the abolitionists adopt a course whereby either of the candidates proposed by the two great political parties shall be defeated, will they thereby gain adherents, or in any manner hasten the emancipation of the slaves? I hold they would not. They will not gain adherents from the ranks of either party; and from the party ultimately defeated they will lose many." Abstract logic indeed! Profundity obscure! How have the abolitionists done? Have they been courted or carressed by either party effectually? Have they not, from the beginning, carried their principles full in the face and eyes of both parties, unawed by threats, fear or favor, and stemmed the torrent, being the meanwhile ferociously attacked by both alike? Shall we now, forsooth, after so long a struggle with the partisans of the day, when the dove with her olive branch is already perching upon our standard, passively succumb and yield our principles to obtain a party object? The prayer of the bleeding slave would be, "Forbid it merciful heaven." It is a moral certainty that either Martin Van Buren or Wm. Henry Harrison will be our next President. How stands the odds? Should the abolitionists vote for Harrison and he be finally defeated, the party in power would exert all their official influence to suppress the agitation of the subject of slavery and pass such prohibitory law as they should see fit. We assert this in view of what has been done. Again, in the defeat of Harrison his party would turn upon their heel and brand us with the gentlemanly epithets of "*rogues*, cutthroats, fanatics, disorganizers, traitors," and many other choice names from their prolific party vocabulary, compiled by their arch leader, and carefully revised and improved annually under his immediate inspection. This principle will hold true to change the result and Van Buren be defeated. Either would be like the bear robbed of her whelps. In this dilemma we stand. Yield our principles and we shall be at once engulphed in the vortex of political persecution. Withered be my hand and palsied be my tongue, when I thus traitorously sacrifice the holy principles of emancipation on the altar of party. Unless I greatly mistake, a majority of Milford abolitionists would add their loud amen, to the same sentiment. We as abolitionists, stand in the same relation to both political parties—hated and despised by both—our characters and motives traduced and impeached alike by both—discarded by both unless to accomplish some favorite measure, and when obtained turn again and let loose upon us the hell-hounds of party malignity—always spurning our aid where there is strength enough to execute their designs without us. Then where is the obligation or propriety, of our aiding either to elevate their favorite candidate to the Presidency, unless spaniel like, for their abuse, we are to show them favor? Should we stand firm upon the basis of eternal truth, equal rights, not turn to the right hand or left, not mingle with either party, but show them that we have principles which carry us far above all party feelings—and I verily believe, whether we go to the polls or not, we should exert a much more powerful influence, and be on the very eve of universal and entire emancipation. But so long as we can be bought or wheedled about, just so long we may *labor*, *toil*, and *pray*, and die without seeing the accomplishment of our object. What claims have either of the candidates for our suffrage? *None, emphatically* NONE. Always the unwearied advocate and supporters of the infernal slave system. I will not give my opinion at this time, as to the course to be pursued as to the third candidate, or the action of the abolitionists at the approaching presidential election, but reserve it for another communication. Just examine S. K. L.'s principle for a moment by analogy. What would have been the result of the reformation, if its founder had thus reasoned?

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* The payment of a pledge to the Society does not pay for the Herald.—PUBLISHER.

There were three parties, and by not taking sides with one or the other would have deterred the opposite party from adopting the principles of Luther, according to his reasoning. Had he done it, Martin Luther would have stood solitary and alone, a hissing and a by-word in the earth. But no. He fought single-handed and contended for the truth, going over to neither party and thus gained adherents from both, and eternity alone can disclose its results. The same will hold good in the temperance reform and all the moral reforms of the day. They must and will stand upon their own merits,, without compromise with their opponents. Every one will see at a glance, that the principle of S. K. L. carried out would at once involve all the moral, civil and religious enterprises of the day in one universal chaos. I say again. Let us stand firm to our principles, carry them with us wherever we go, be not ensnared by party politics;—let us not go over them to the surrender of the most important principles in our government, but let them come over to us as they eventually must and will. By the blessing of God we have been preserved hitherto and by the same blessing we shall prevail. Which of the two candidates has comparatively nothing to recommend him and the other so "many inestimable qualifications" your correspondent has left us to conjecture, and until the desirable information is given, I will subscribe myself a warm friend of the slave. Antipodes to party politics and an unyielding foe to party dictation, and as I truly am TIRO.

From the Liberator.

Questions and Answers.

We very cheerfully comply with the request contained in the following note. While there seems to be a peculiar propriety in our being called upon to answer such of the interrogatories as refer to the relation which the Massachusetts A. S. Society sustains to the Liberator, we think our correspondent himself would give a better reply to the first of the series than any which we are able to offer.

BROTHER JOHNSON:

A friend requests me, in a letter lately received, to obtain for him answers to the following questions; and as it is possible there may be others who would like to have the same information for which he calls, I have thought it as well to solicit replies through the Liberator.

1. What are the principal points of difference between the Old and New Organizations?(1)

2. Is the Board of the Mass. A. S. Society responsible for the contents of the Liberator, except where they authorise publications, and have them signed by their officers?(2)

3. Does the Board pay for the insertion of such articles?(3)

4. Does it support the Liberator with funds collected from the various A. S. Societies throughout Massachusetts?(4)

5. If there is any connection between the Liberator and the Mass. A. S. Society, what is it?(5)

Please answer the above in your next, if convenient, and oblige

Yours, &c. C. C. B.

(1) The principal points of difference, as developed in the Constitutions, addresses and resolutions of the parties, are three. We will endeavor to state them all clearly and candidly, *as we understand them*.

1. *The 'woman question,'* as it is familiarly called. This question as understood by the friends of the old organization, respects simply the Constitutional *rights* of females as members of Anti-Slavery Societies, and has nothing whatever to do, so far as the Societies are concerned, with their rights in any other capacity. The friends of the old organization understand the word 'persons,' in our Constitutions, in its literal and unrestricted sense—as no more allowing any distinction on account of sex, than it does on account of age, sect, caste or color. They therefore believe that females cannot, any more than males, or any other class of persons,—as for example, clergymen or laymen,—be constitutionally excluded from a free participation in the proceedings of the Society. The propriety or impropriety of females addressing promiscuous assemblies, they do not consider at all involved in the question: that point they would leave women to settle for themselves, on their own individual responsiblity; and at the same time permit others to enjoy, without molestation from the society, their private opinions on the subject. Thus, by treating the question as one of individual and constitutional right, they avoid 'committing the *Society* in favor of any controverted principle respecting the equal rights of women to participate in the management of public affairs.'

The new organization, on the other hand, attaches to the word 'person' a restricted meaning—which restriction, it contends, is demanded on account of the usages of civilized society, the understanding of the framers of the Constitution, and the practice of the Society until within a recent period. Instead of permitting females to enjoy the rights of membership, *if they choose*, and allowing them to vote and speak in our meetings, *on their own responsibility*—thus leaving the question of propriety or impropriety unsettled by the Society—they assume the right to decide that 'extraneous' and 'sectarian' question on the anti-slavery platform, by a direct vote of exclusion, founded on the 'usages of the civilized world.' It is as if a high church Episcopalian should secede from the Society, because it refused to make any distinction between the ministers of his own and other denominations, and called all men clergymen who claimed the title, without inquiring into the validity of their ordination.

2. *The government question.* The friends of the old organization believe that the government of the country is recognized in our Constitution, just as the church is recognized—viz: *as an existing institution*; but that the *rightfulness* of the one is no more admitted than that of the other; and that it is no more the duty of abolitionists, as such, to become connected with the former than with the latter. They regard the question of the rightfulness of human government as one with which the Society, in the language of its former Executive committee, has 'NOTHING TO DO,' and upon which it has 'NO AUTHORITY TO SIT IN JUDGMENT.' They believe that the Constitution opens the door of membership, on equal terms, to resistants and non-resistants, peace men and war men, church members and non-church members—only requiring them to carry out the principles of abolition in all the relations of life in which they feel called to act, whether at the polls or away from the polls, in the church or out of it, in stations of authority, or in the capacity of private citizens. The old organization aims to keep a watchful eye both upon the religious sects and political parties of the country, and whenever members of the church or voters at the polls are found faithless to their anti-slavery principles, it will administer deserved rebuke; but it does not censure in any way those of its members whose conscientious scruples forbid them to join either the Church or the State. It labors not to make abolitionists, or others, either church members or voters, but ☞ *to make all voters and church members, as well as those in other relations of life, consistent and faithful abolitionists.* ☜ As a matter of fact, an immense majority of those who belong to the old organization are, as individuals, the supporters of human government; but they believe that it would be a breach of good faith to procure the sanction of the Society, as such, to the opinions they hold upon an extraneous topic.

The new organization maintains, that the Constitution of the old Society recognized not only the *existence*, but the *rightful authority* of the government; and that it is the *duty* of every abolitionist, as such, to whom the law grants the privilege, to vote at the polls. It was because the old Society, among other things, refused to sanction this construction of the Constitution, and to censure such of its members as could not conscientiously vote, that the new organization was formed. But, while the seceders recognize the rightful authority of human government, in their Constitution, they at the same time expressly disclaim making a belief in that doctrine a test of membership! They magnanimously (!) allow non-resistants, to join their organization, only claiming the right to denounce them as *recreant to duty*, as abolitionists, for not going to the polls!

3. *The democratic principle.* The old organization admits every human being, without regard to sex or locality, or any other distinction, who conforms to the simple conditions of membership, as prescribed in the Constitution, to have a voice and a vote in the proceedings of the Society. It cares not to inquire, invidiously, whether an abolitionist lives at the East or the West, the North or the South; but allows his opinions to have influence according to their intrinsic weight, and not on account of his location. It does not exclude from action the great majority of those who *can* attend our meetings, because others, whom it would be glad to see present, lack either the zeal or the ability to attend. It regards the question of abolition, not as geographical and local, but as a great question of humanity, which concerns alike every human being, wherever he may chance to reside, and in which, therefore, every one who desires the privilege, should have a voice and a vote.

The new organization rejects the democratic principle, and graduates the right of action by local and geographical considerations; thus throwing the management of the cause into the hand of a select body of men. Each State Society, auxiliary to the American and Foreign Society, is entitled to send two delegates to the meetings of the latter, and the minor Societies may send one delegate for every fifty members. Forty-nine fiftieths of the abolitionists of the country, (including, of course, ALL THE WOMEN,) would, on this principle, be deprived of all right to act directly in controlling the operations of the national organization.

(2) No—not in any manner whatever.

(3) Never.

(4) No. When the avails of the subscription-list are insufficient for its support, the deficiency is wholly made up, if made up at all, by individual subscriptions.

(5) There is no connection whatever between them, except that they are laboring in the same cause, and located in the same State.

ON THE TABLE.—We lay on the table this week an article of our own of some length, together with sundry favors from correspondents, on account of the length of the Treasurer's Report. We regret this the less, because a journey to Dover and Great Falls, to give addresses on the 4th, will encroach much on the time we should otherwise devote to editorial duties.

The Treasurer, by vote of the Executive Committee, is to make a monthly report of all receipts and expenditures, through the Herald. We wish as much money could be reported every month, as is reported to day, until the debts of the Society are all paid.

We hope to receive a communication from brother Rogers in time for our next paper.

We are often asked why the abolitionists and colonizationists cannot labor together for the overthrow of slavery? 'Tis hardly a week since a member and an officer of the New-Hampshire Abolition Society called at our office and said, among other (to us) bitter things, that we must not war with any Society, not even with Colonization. He seemed to us mightily in fellowship with Colonization. We know many of the Massachusetts New Organizationists who were, one year ago, openly and avowedly the friends of the Colonization Society.

The following article from the Charleston S. C. Courier explains the reasons why *true* abolitionists cannot co-operate with colonizationists.

African Colonization.—Mr. Elliott Cresson, long known as an inteligent, active and philanthropic agent of the American Colonization Society, and whose personal exertions in the cause have had Africa and Europe, as well as America, for their theatre, is now in our city, and has had interviews with many of our leading citizens, furnishing them with explanations and facts, calculated to show *the direct interest of the South, in sustaining the scheme of African colonization, as a means of counteracting the warfare of northern abolitionists, and foreign incendiaries against southern institutions.* We have long been of the opinion, that however Utopian may be the dreams of those who regard colonization as a means of extirpating African slavery in America, still the plan itself of colonizing the free colored people of America, on the coast of Africa, is entitled to high respect as a work of Christian philanthropy, tending to improve the social and moral condition of that degraded class, who now constitute *a vagabond and incendiary population at the north*, and thus both *to relieve America*, and ultimately to civilize and Christianize Africa. In nearly all the southern states, except our own, the colonization scheme has met with favor, *and considering its direct antagonism to abolitionism, which advocates emancipation without deportation*, it is well worthy of consideration, whether the true policy of the south is not to be found in casting its weight in the scale of the former.

We commend Mr. Cresson and his views to the favorable consideration of the citizens. He is recently from Savanah, where he made a highly favorable impression—*and no one can be more decided than he is in opposition to Northern incendiarism*, and the British machinations against the institutions and commercial and agricultural interests of the South—on which last topic he is prepared to give much interesting information.

Charleston Courier.

The Panoply is requested, &c.

Treasurer's Report up to June 30, 1840.

EPSOM.	
Fredrick Sanborn	$ 5 00
Joseph S. Dolbier	1 00
Samuel Cate	50
Lucy S. Sanborn	50
Sarah Wilman	25
Samuel P. Bickford	25
Henry A Kendall	50
A friend	1 00
Louisa C. Manson	50
James W. Towle	50
NORTHFIELD.	
William Gilman	2 00
Mrs. William Gilman	3 00
HENNIKER.	
Lydia Peasley	15
Imri Gove	50
Mrs. Nathan Sawyer	2 00
Mary J. Newhall	12
Abigail Buxton	16
John Sawyer.	1 00
John Hazelton	25
James Wilkins	2 00
Mrs. James Wilkins	1 00
Geo. W. Cogswell	2 00
Dea. Oliver Pillsbury	2 00
Washington Berry	1 00
Wm. Morrison	50
Nathan Sawyer	2 00
David Osborn	1 00
Daniel Huzzey	1 50
Catharine Harthorn	50
Carlos Childs	50
Eri Colby	50
John Conner	1 00
Daniel Cogswell	2 00
Mrs. Daniel Cogswell	2 00
Mrs. Geo. W. Cogswell	2 00
Mary E. Cogswell	06
Sarah P. Cogswell	06
Wid. Lucy P. Cogswell	1 00
Stephen Newhall	1 00
Mary E. Colby	12
Sophronia C. Peevy	25
Luther Harthorn	50
Margaret Perkins	50
Daniel Buxton	1 00
A friend	25
Timothy Peasley	25
WARNER.	
Stephen K. Heit	50
Frederick Eaton	25
James W. Perkins	1 00
BRADFORD.	
Dana Brown	50
A. M. Chase	2 00
An Abolitionist	50
John Brown	1 00
Hannah G. Brockway	1 00
L. S. Brown	1 00
Charles Carrol Tappan	50
—— Bracket	2 00
NEWBURY.	
John Morse	50
Dudley Bailey	1 00
FRANKLIN.	
A. H. Morey	3 00
K. O. Peabody	2 00
J. Merrill	2 94
LOUDON.	
N. S. Batchelder	1 00
Eliza A. Walker	25
A friend	50
Philip Brown	1 00
Preserved Robinson	1 00
Renel Walker	1 75
Levi Brown	1 00
HAVERHILL, MASS.	
Sewell Jewett	5 00
CHICHESTER.	
D. K. Foster	1 00
Dea. Enoch Tilton	50
Dea. Benj. Kaime	25
Isaiah Lane	50
Mrs. Isaiah Lane	25
A. T. Rowel	25
David H. Drake	50
PITTSFIELD.	
Mary C. McCrillis	50
Lydia D. Lucy	50
Mrs. Abraham Cram	50
Hannah Perkins	50
Mrs. James Brown	25
Mrs. Abner Brown	25
Mrs. John Johnston	50
Mrs. Wm. White	25
Mary Ann White	25
Simon Green	1 00
Mrs. Simon Green	25
Mary Jane Lyford	50
James Lane	1 00
Enoch French	25
E. B. Lane	25
Isaac Osgood	50
Gentlemen's Association	11 63
PEMBROKE.	
John B. Paine	2 00
Mrs. John B. Paine	1 00
Asa Morrill	1 00
Mrs. Asa Morrill	50
John C. Dearborn	25
Ann N. Dearborn	1 00
Sarah B. Dearborn	50
Loranda Yuran	25
Mary Chapman	25
James Moore	25
Mrs. James Moore	25
Elizabeth A. Moore	25
Wid. Ann Stanyan	25
Francis Weaver	1 00
Wm. Parker	2 00
Robert Cotton	1 00
CANTERBURY.	
Ebenezer Kezar	1 00
Rev. Wm. Patrick	1 00
John Snyder, Jr.	1 00
David M. Foster	5 00
Adams Foster	2 00
William H. Foster	2 00
Mrs. Asa Foster	1 00
Caroline Foster	1 00
Asa Foster	2 00
Ann Maria Foster	25
Wm. Chamberlain	1 00
Mrs. Wm. Chamberlain	1 00
John A. Chamberlain	50
Wid. Rebecca Chamberlain	1 00
John A. Chamberlain	2 00
John Chamberlain	50
Martha C. Chamberlain	50
Rebecca A. Chamberlain	25
Caroline Chamberlain	12
Joseph Clough	1 00
Mrs. Joseph Clough	50
Thomas Clough	1 00
Wid. Obadiah Clough	50
Jeremiah M. Clough	50
Jeremiah F. Clough	5 00
Wid. Martha Clough	50
Dea. John Clough	2 00
Mary H. Clough	50
Martha A. Clough	12
Thomas Clough	1 00
Caroline Rines	1 00
Martha Rines	50
Amos Pickard	1 00
Mrs. Amos Pickard	50
Deborah Whedden	25
Mrs. —— Burley	50
Eliza Stevens	1 00
Wid Ezekiel Morrill	1 00
Mrs. Reuben Morrill	25
David Morrill Jr.	5 00
Dr. R. S. Morrill	2 00
Mrs. R. S. Morrill	50
David Morrill, Jr.	1 00
Reuben Morrill, Jr.	12
Wid. Abiel Hazeltine	12
Jonathan Ayers	2 00
Mrs. Jonathan Ayers	50
Eliza H. Ayers	75
Mrs. J. M. Harper	1 00
Sarah E. Harper	25
Maria L. Bryant	25
Wid. Eliza Haines	50
Harriet P. Haines	50
Samuel Tallant, Jr.	50
Enoch Emery, Jr.	50
Dudley Hill	1 00
Mrs. Hannah Lowgee	25
James H. Sanborn	25
James H Sanborn	50
Edward B. S. Sanborn	10
Maria L. Sanborn	1 00
Michael F. Dwyer	2 00
Susan B. How	1 00
Morrill Shepard	1 00
Mrs. Morrill Shepard	50
Sarah B. Woodman	50
Henry C. Woodman	25
Asa F. Woodman	06
John Kezar	1 00
An Abolitionist	2 00
Sarah Sargent	25
Edward L. Sargent	25
William M. Patrick	1 50
Mary A. French	50
Samuel Hill	1 00
William P. Clough	50
Joshua Sargent	20
New Boston,—S. Zaphan	2 00
New Ipswich,—E. L. Hammond	2 00
W. M. Johnson	2 00
Maine,—Joseph Hillard	2 00
Haverhill, Mass.—E. Hale, Jr.	2 00
Upper Gilmanton Society, by W. M.Clerk	6 50
Boscawen,—Simeon Terry	1 00
Bradford,—A. M. Chase	5 00
Pittsfield,—James McCrillis	5 00
E. P. McCrillis	1 00
Dover,—Hannah Wilber	3 00
S. E. Jewett	1 00
Willard Russell	5 00
Weare,—Moses Sawyer	10 00
Boscawen,—Mr. Temple	5 00
Dover,—Elizabeth Osborne	3 00
Total	$ 227 52

PAID OUT.

To John W. Lewis	$ 15 00
Parker Pillsbury	15 00
Moses Ordway	2 00
Mr. Cutting	3 00
J. R. French, for repairing Office	5 00
S. S. Foster	187 52
Total	$ 227 52

AMOS WOOD,
Treasurer, N. H. A. S. Society.
Concord, June 30, 1840

Youth's Cabinet.

The subscriber has been appointed agent for the above valuable paper. Persons wishing to subscribe, can send to this office, where they can have the Cabinet sent to any part of the country. The paper is one of great worth,—much more than its subscription price.

E. G. CHASE.

☞ Packages can be sent by stage from this office.

At the monthly meeting of the Concord Female Anti-Slavery Society, holden June 24, the following vote, preamble and resolutions were passed unanimously: viz.

Voted, that this Society pledge to the New-Hampshire Anti-Slavery Society the sum of fifty dollars, to be paid during the present year. And

Whereas, this Society is accountable to the N. H. Anti-Slavery Society for the sum of ninety-five dollars, fifty dollars of which is our pledge given at this time—twenty-five, the sum remaining unpaid of the last year's pledge, and twenty, a debt incurred to the said N. H. Society; and whereas the N. H. Anti-Slavery Society is at this time in pressing need of assistance: therefore

Resolved, That this Society h[illegible] the contemplated State C[illegible] ing autumn—soon after [illegible] gate to the World's Conve[illegible] which shall be to enable us to [illegible] pledges and pay the debt as aforesaid, and to further assist in augmenting the funds of the New Hampshire Anti Slavery Society; and that we cordially invite the co-operation of sister Societies and individuals throughout the State.

Resolved, That our Corresponding Secretary be requested to address a circular to the Female Anti-Slavery Societies, and individual friends of the slave, in New-Hampshire, inviting them to co-operate with us in our proposed Fair, and urging them to renewed diligence and activity in the cause.

C. T. FARRAND, *Rec. Sec'y.*
Concord, July 1, 1840.

[The Circular will be published in our next paper. It is omitted this week for want of room.]

☞ The Semi Monthly Meeting of the Concord Female Anti-Slavery Society, will be held on Thursday next, at one o'clock P. M. at Mrs. Wood's.

A NEW LOT OF SHELL COMBS.

A GOOD assortment of SHELL and HORN COMBS, just received and for sale cheap by the subscriber at his old stand. Shell Combs repaired per order at short notice and in the neatest manner.

French and American FRIZETTS, CURLS, RINGLETS, TOP-PIECES, WIGS, &c. for sale as usual. In these times we shall sell *cheap for cash*.

E. BRACKETT, Agent.
Concord, June 20, 1840. 19

A LIST AND THE PRICES OF BOOKS FOR SALE AT THE ANTI-SLAVERY DEPOSITORY, CONCORD.

BOUND VOLUMES.

	$ cts
Buxton on the Slave Trade,	62½
Mrs. Child's Appeal,	42
Bourne's Picture of Slavery,	42
Despotism in America,	50
Archy Moore,	50
Thompson's Lectures on British India,	50
Liberty Bell,	50
Freedom's Gift,	50
North Star,	42
Emancipation in West Indies,	75
Miss Grimke's Letters to Miss. Beecher,	33
Rankin's Letters,	25
Slavery Illustrated in its Effects on Woman,	33
Negro Pew,	20
Slave's Friend,	25
Whittier's Poems,	75
Freedom's Lyre	37½
Jay's Enquiry,	37½
Jay's View,	62
Wesley's Thoughts,	20
Testimony of God Against Slavery,	20
Songs of the Free,	25
Oasis by Mrs. Child,	62
Anti-Slavery Record, 3 vols.	93
Alton Riots,	62
Complete Sets of Sargent's Temperance Tales, beautifully bound in 6 vols.	2 40
PAMPHLETS.	
Slavery As It Is,	38
Emancipation in the West Indies,	20
Bible *versus* slavery—by T. D. Weld,	15
Chattel Principle—by T. D. Weld,	13
Power of Congress over the District of Columbia—by T. D. Weld,	13
Trial of the Amistad Captives,	13
Right and Wrong in Massachusetts,	20
Martyr Age—by Harriet Martineau,	20
Liberty,	13
Narrative of Moses Roper,	17
Anti-Slavery Catechism by Mrs. Child,	06
Evils and Cure of Slavery,	06
Birney's Letter on Colonization,	04
Despotism of Freedom,	06
Anti-Slavery Letter Paper, various kinds, by the Quire,	[illegible]

THE GENUINE [illegible]

Comp[illegible]

THE subscriber, by the appointment [illegible] Avery, of Plymouth, General Agent for the State of New Hampshire is agent for the sale of the Vegetable Universal Medicines of the British College of Health, for Concord and vicinity, and he is now the only individual in the County of Merrimack, of whom the Genuine Hygeian can be obtained. The diseased that for two or three years past have made use of Pills hawked about the country by Horatio Shepheard Moat and his agents, purporting to be the Medicines of the British College of Health, are aware that those Medicines are not what they profess; and fall far short of the efficacy of the Medicines formerly sold by Moat and his agents. This is owing to the fact that Moat instead of selling the Medicines of the British College, of which he was formerly agent, has been for several years selling a Medicine of his own manufacture; this coming to the knowledge of the College, and that health may be brought within the reach of the afflicted in the United States, they have dismissed Moat from their agency, and appointed in his stead Dr. George Taylor, of New York, of whom and his agents may once more be obtained the genuine MORRISON'S PILLS.

The Hygeian Medicines cure all diseases that admit of cure, because all diseases have one origin—IMPURITY OF THE [illegible]; and these Medicines are not only the most [illegible] of all purifiers of the blood, but [illegible] the stomach to healthful action [illegible]—which is HEALTH.

The [illegible] of these Medicines is [illegible] of the Concord Bank, [illegible] directly opposite [illegible]

[illegible] R. FRENCH.
Concord, [illegible] 1840. 18

POETRY.

From the Christian Witness.

The Dying Slave.*

FROM THE GERMAN OF W. L. I. KIDERLED.

Around the sick-bed of their gray-haired friend
Stand brother slaves in silence, while each face
Reveals the anguish that the spirit feels,
As homeward to their distant country, turns
Their old companion. Suddenly he spoke:

"Slowly my strength is ebbing—and the hand,
That long hath held the soul to cumb'rous clay,
Loosens—while springs exultingly away
The fetterless spirit to our Fatherland;
To live anew 'midst blessedness unspoken,
Its sorrows vanished and its fetters broken.

"Brothers—farewell! Oh, never more for me
Be your cheeks stained with weeping—for is not
Mine, after years of pain, a joyful lot,
From the oppressor's hate and scorn and avarice free?
My soul even longs to know this body thrust
In Earth's dark womb—dust to it kindred dust.

"Let not the white man, with his words of guile,
Deceive your hearts—but, faithful unto death,
Hold fast, through all, your father's better faith—
For gladly in their malice, would they wile
Even this away—those batteners on our blood—
And rob you of your last remaining good.

"Smooth words they speak of God's impartial love,
That, haply, they may lure you to the CROSS—
Believe them not—their promises are dross—
By the red scourge that tears our backs they prove
Their hearts are stone, their eyes know no compassion,
But on our anguish gleam with exultation.

"Who loves the arrow that hath drank his gore?
Implacable, eternal be your hate
Of the hard tyrants who, with pride elate,
Have trod you down. But this with me is o'er—
Enough that our worn bodies drag the chain—
Free, free till death our spirits shall remain."

And with the last word on his quivering lips,
Heavily sinks his gray head on his breast—
Life's latest sands are shaken from the glass,
And naked stands the soul before its God.

* Without having given a literal rendering, we have endeavored, and to some extent we think succeeded in preserving the spirit of this poem. The original, printed in German, is to be found in "The North Star," (a small volume of original pieces published by the Philadelphia Female Anti-Slavery Society) unaccompanied by any translation, much to the vexation of the merely English reader.

From the American Wesleyan Observer.

MESSRS. EDITORS:—The following lines, which I select from my Album, written by the *Shepherdess*, I have taken the liberty to forward them to you, hoping they may find a place in the columns of the Observer. N. J. SPAULDING.

Lunenburg, April 25, 1840.

'Tis Ethiopia's rented sigh
Heard in that grief expiring moan,
Hear, christians, hear her anguished cry,
Restore, restore to us our own;
Oh! land with sons and daughters *free*,
Make our long captive ones like thee.

Offended justice, sword in hand,
Tells of her claims and bids you give:
As stern atonements quick demand
The price which says, lorn Afric live!
Live unoppressed, live joyous, free,
And cease to mourn our wrongs to thee.

Ah! can the parent heart forget
Its torn away returnless ones?
Nor can a tearful Afric yet,
Cease sighing for her long lost ones,
Till clasped again, from slavery free,
Loosed by the hand of charity.

Doth liberty stand mountain strong,
And view such claims unsatisfied;
When she hath cried so loud, so long,
And freemen have her call denied!
Wake, Patriots, wake, cry now be free!
Rise, Afric, hail thy liberty!

The Slave.

Lo! where to yon plantation drooping goes
The sable heard of human kind, while near
Stalks a pale despot, and around him throws,
The scourge that wakes, that punishes the tear.

E'en at this moment on the burning gale
Floats the weak wailing of the female tongue;
And can e'en woman's softness naught avail,
Must naked woman shriek amid the throng?

Yes, their keen sorrows are the sweets we blend
With the green bev'rage of our morning meal;
The while to love meek mercy we pretend,
Or [illegible] ills affect to feel.

And there are men, who leaning on the laws,
What they have purchased claim a right to hold,
Cursed be the tenure, cursed its cruel cause;
Freedom's dearer property than gold!

And there are men with shameless front have said
That Nature formed the Negro for disgrace;
That in his limbs subjection is displayed,
The doom of slavery stamped upon his face.

Send your stern gaze from Lapland to the line,
And every region's natives fairly scan,
Their forms, their face, their faculties combine,
And own the vast variety of Man.

MISCELLANY.

Return of the Jews to Palestine.

It was the opinion of President Dwight, of Yale College, that the Jews would be restored, as a nation, to their own land; and that after that event had occurred, they would be converted to Christianity. Recent symptoms appear of a preparation for their restoration. The nations that have power, seem inclined to favor the event. A call has also been made by Jews in Palestine for their return. The land of Canaan is the property of the Jewish nation, by deed of the rightful owner of the world. From various indications, it is the divine purpose to put the Jews again in possession of the place where David sung, and prophets and apostles preached, and where the Lord of glory died on the cross.

The restoration of the Jews, as a people, will probably be literally accomplished; for their predicted dispersion was literally fulfilled, and their predicted recovery will be equally literal. When they are again brought back, the world will begin to realize the truth of Scripture, or to feel as they never have before,—that the Bible is a reality.

We are induced to make these observations from the circumstance, that a Jew in New York, the editor of the Star, if we mistake not, has expressed it as his opinion, that Christian nations ought to use their influence to give the Jews possession of the land which once was, and now is, rightfully theirs. And from another fact, that the Jews in Palestine have invited their nation to assemble there.

The full restoration of the Jews will take place when the "veil is taken from their hearts" and they receive Jesus as the Messiah. This will be life from the dead—or like the blaze of meridian day from the midst of midnight darkness. Prince of Peace, hasten thy chariot wheels! Thine is the world; sway thy sceptre over it.—*Panoply.*

Court Martial. Flogging at Windsor.—Private Carter, of the 2nd battalion of the Rifle Brigade, stationed at Windsor, who had been found guilty, by a court martial, of having induced two ignorent recruits to dispose of part of their regimental necessaries, and afterwards participating in the proceeds, underwent a portion of his sentence in the centre of the barrack-yard, in Sheet street, on Monday evening, where the whole of the battalion was drawn up to witness the punishment—one hundred lashes. Upon being tied up, he manifested the greatest terror, uttering the most dreadful shrieks.—He continued up to the seventy-fifth lash to send forth cries which were piteous and heart-rending in the extreme. The inhabitants of the houses in York place (which overlooked the scene) retired to the rear of their premises, and many left their residences to avoid witnessing the painful exhibition, and to escape beyond the hearing of the cries. At the end of the 75th round he was taken down. *The man's back at this time was one mass of bred flesh, the blood running from him in streams.—London Morning Chronicle.*

A REMINISCENCE.

We extract the following account of a dreadful accident which occurred in Wilton, from Gov. Hill's last Monthly Visitor, in which he reviews at considerable length, Rev. Mr. Peabody's Centennial Address, delivered at Wilton, the past year.

Baptist Register.

A most interesting event connected with the history of Wilton was the disaster attending the raising of the second meeting house in that town on the memorable 7th of September, 1773. Among the singularities attending the lives of our ancestors was the freedom with which, on certain occasions, they made use of ardent spirits. The raising of buildings was even with the best of them an apology for drinking, that in the present time would be no where excused: and those who dearly love the use of alcohol would shrink from an exhibition such as Mr. Peapody discloses when he says of the raising in Wilton—"Among other things, which, might indeed, in part account for the accident that followed—the town 'Voted to provide one barrel of West India rum, five barrels of New England rum, one barrel of good brown sugar, half a box of good lemons and two loaves of loaf sugar, for framing, and raising the meeting house.'" It was considered as hardly a disparagement even to a religious professor, on an occasion such as the raising of a meeting house, to leave the ground gloriously disguised; but the wary men of that age were always careful that no man should remain upon or about the frame who had not the use of his mind and limbs. The awful calamity at the Wilton raising, the verses and the story of which had been the wonder of our childhood living at a distance in another State, is thus told by the reverend author of the centennial address:

"It was a beautiful September morning. And now might be seen coming in by every road, and from the neighboring towns, great numbers, men, women and children, to see the show. Some came on foot; some practised the method, unknown in modern days, of riding and trying; some were on horseback, with their wives or sisters behind on a pillion. It was an occasion of universal expectation. The timbers were all prepared, the workmen ready, and the master workmen, full of the dignity of his office, issuing his orders to his aids. All went on prosperously. The good cheer, the excitement of the work, the crowd of spectators, men looking on, women telling the news, boys playing their various games, all made it a scene of general rejoicing. The sides of the house were already up, and also a part of the roof at the east end of the building. One of the raisers from Lyndborough, Capt. Bradford had brought over his wife, whom he left on account of illness, at the place where Mr. Baldwin now resides, while he went on to take part in the work. Having to pass along the centre of the building, he observed that the middle beam, extending across the church, was not properly supported. A post was under the centre, but it was worm-eaten, and was already beginning to yield and give way under the pressure. In raising the middle part of the roof, the weight of the workmen would come in a great measure on this beam, which was evidently not strong enough to bear up the timbers and men. He immediately ascended the roof and informed the master-workman, who, being made confident by the success thus far, replied to him, that if he was afraid he might go home; that they wanted no cowards there. Indignant, he immediately went down, and started off for his wife, with the purpose of returning home. But before he had reached Mr. Baldwin's, the men had already proceeded forward, confident and elated at their progress. They were swarming upon the unsupported beam and the planks and timber which rested on it. they were raising up, with much exertion and shouts of direction and encouragement, the beams and rafters, when suddenly as he was anxiously looking back, he saw the frame already erected, the men shrink back aghast; the building seemed to rock to and fro, and suddenly all, timbers, tools and men, rushed down together in one mingled mass, in the centre. The crash was so loud as to be heard nearly a mile. For a moment all was silent, and then the air was filled with groans, and outcries, and shrieks of terror. There were fifty-three men on the frame that fell. Three were instantly killed; two died very shortly afterwards; others were crippled for life, and most of them were more or less mangled or wounded. To understand the impression that the event made at the time, it must be remembered that the whole population of the town, men, women and children, was scarcely five hundred. It was like so many men lost overboard from a ship at sea. It caused a general mourning, for there were few families which had not lost a friend, or connexion, or some one of whose friends were not among the wounded. At a Fast which was kept, Mr. Livermore preached from the words, (Ps. cxxvii, 1,) which then must have been peculiarly impressive: "Except the Lord build the house they labor in vain that build it." Superstition came in to darken the event. A man by the name of Isaac Russell had been killed by the fall of a tree which he had himself cut, and it was ascertained that the fatal beam was made of this self-same tree.

"The people soon met again to erect the building, and the superstition of the day seemed to have some reasonable grounds for a new beam, substituted in the place of the former, likewise fell. The house was however, finally completed near the end of the year 1774, and dedicated Jan. 5, 1775, when Mr. Livermore preached a sermon from 1 Chron. xxix, 14: "But who am I and what is my people, that we should be able to offer so willingly after this sort? for all things came of thee, and of thine own we have given them." On July 20, 1804, the house was struck with lightning, and the middle post of the east end rent from top to bottom, where it may now be seen clamped together with an iron bolt.

The District School.

Parents are very apt to find fault that their schools are not as good as they should be, without reflecting that they by their neglect make them very much what they are. We grant that some teachers are good for nothing, and others not what they should be. Yet after all, a poor teacher in a good district often can accomplish more than a good teacher in a bad district. Let parents then, before they indulge in complaining and fault-finding settle the point whether they have done all they can to encourage the teacher and facilitate the performance of his task.

The visitation of schools by the parents of the pupils is one of the most desirable and ready means of making them better. We don't mean that these visitations should be formally made, by giving previous notice to the teacher, and thus encouraging an extra preparation for a vain show; but they should be entirely informal, the parents dropping in unceremoniously, and seeing the school and the teacher in an *every day* dress. Let it be once understood that such visits were to be frequently made, and the teacher would feel a new impulse to exertion. If unfaithful he would dread the discovery to be made, and if true and devoted, he would rejoice that his labours would thus find a due appreciation. The scholars also would be aroused to effort. They would be convinced that something *was expected* of them, that their parents were awake to the subject, an impression of no little importance to the scholarship and success of a child.

We repeat it, a district or a town can make their schools very much what they choose, and we venture the assertion that any district, in which the people in good earnest will set about the matter, will visit the school frequently, will encourage their teacher, and practically impress upon their children that their school is good for something and education is not to be despised, may nearly double the amount of good which heretofore they have derived from their schools. *At any rate it is worth trying. Watchtower.*

83,852 barrels of flour, and upwards of 23,000 bushels of wheat were delivered at Albany from the Erie canal, during the 4th week of May.

CAUTION. The public, generally, may not be aware that mail carriers are subject to a fine of $50 for carrying a letter, out of the mail, by a post office, on a mail route.—We are informed that the Postmaster of this place has commenced suits against some six or seven carriers, who have done this deed; and threatened more. Unsealed packages of manuscripts, we suppose, are not exposed to such restrictions. *Panoply.*

Robbery and Attempt to Murder. We learn that an attempt was made by a ruffian, about a mile from West Springfield, in this State, to murder a man by the name of G. W. Rice, a resident of Claremont, N. H. It appears that Rice had been on a visit to his friends in that place, and left them on Saturday last for Middlefield. When about a mile on his journey, he was accosted by a well dressed man, who stepped out from the bushes by the side of the road, and as he was about to reply, the robber discharged a pistol, and the ball with which it was loaded passed through the back of Rice's neck, and he immediately fell to the ground. The ruffian after stamping upon him and rifling his pockets of about 50 cents, taking also his umbrella, made his escape. Rice recovered, and ran for help; the inhabitants immediately resorted to the spot and made search for the robber; but, up to Saturday evening, he had not been discovered. Rice was not seriously wounded.—*Boston Times.*

The Germantown Telegraph states that Mr. Philip Phisick is feeding at his cocoonery six millions of silk worms, and that he expects to feed fourteen millions more this season. Only two hands are engaged in the building, though a large proportion of the worms are winding, and some are three weeks old. Mr. Phisick has manifested much perseverence in the matter, and a successful result of his efforts will be a source of gratification to his friends, as well as a public benefit to the community.

FOUR PERSONS DROWNED. We learn by a passenger who came up in the Huntress yesterday morning, that four persons were drowned in Portland harbor on Monday evening. Their names were Dunning, Jones, and the two brothers of Mr. Nichols, Secretary of the Srate of Maine. Mr. Dunning belonged to Troy, N. Y. They were in a sail boat, which was upset by a squall.

FIRES IN NEW YORK.—From the fire Commissioners' Report, it appears that between May 23, 1839, and the same date in 1840, there were 192 fires, being an average of one for every forty-eight hours. Ninety-six fires originated in brick and fire proof buildings; 83 in frame, and 12 in brick front. Of the whole number, 96 were caused, in the opinion of the commissioners, by incendiarism; 90 were the result of accident or carelessness, and seven of causes not ascertained; only 39 had their origin in dwelling houses. The value of property distroyed by fire during the year, is THREE MILLIONS, TWO HUNDRED AND TWENTY-FIVE THOUSAND, FOUR HUNDRED AND NINE DOLLARS. More than half this loss is attributed to incendiarism. The amount of insurance was $2,983,310, or more than seven-eighths of the loss.—*Tattler.*

☞ The Ex-President and one of the directors of the late Brendon Bank, having started from Mississippi for Virginia, with a number of negroes, were waylaid by the holders of Brandon money, and compelled to give up their property, and take up their own notes "at par."—*Tattler.*

The Lowell Courier publishes the census of that city, as lately taken under the law of the State. It exhibits a population of 20,981, of whom 7,341 are males, and 13,640 females.

☞ A succession of tremendous thunder gusts visited Charleston, S. C., on Wednesday, June 3d, deluging the city with rain, and ruining gardens and breaking windows with hail. Washington, D. C., had a series of furious gusts on Saturday. Many trees were broken, and much damage done to property.—*Tattler.*

To Parents.

It is stated by eminent medical writers that at least one third of the children in the United States die from teething, and diseases caused thereby. Read the following:

A REAL BLESSING TO MOTHERS.

Dr. W. Evans' celebrated Soothing Syrup for Children cutting their teeth.

This infallible remedy has preserved hundreds of children when thought past recovery from convulsions. As soon as the syrup is rubbed on the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, though there is no appearance of teeth, one bottle of Syrup should be used on the gums to open the pores. Parents never should be without the Syrup in the nursery where there are young children; for if a child wakes in the night with a pain in the gums, the syrup immediately gives ease by opening the pores and healing the gums, thereby preventing Convulsions, Fevers, &c.

The above invaluable medicine, together with Dr. Wm. Evans' Camomile and Aperient Pills, are sold wholesale at 100 Chatham, st. New York, and by

JOHN A. LEIGHTON, } Concord, N. H.
WM. V. DAVIS, }

Dr. Evans' Medicines are for sale at I. S. Boyd's.

Dec. 21, 1839. 43 ly.

Dr. Wm. Evans'

CAMOMILE APERIENT PILLS,

FOR CONSUMPTION, COUGHS, COLDS, Nervous diseases, liver complaint, dyspepsia, bilious diseases, piles, ulcers, female weakness, and all cases of hypochondriacism, low spirits, palpitation of the heart, nervous irritability, nervous weakness, fluor albus, seminal weakness, indigestion, loss of appetite, heartburn, general debility, bodily weakness, chlorosis, or green sickness, flatulency, hysterics, headaches, hiccup, sea sickness, night mare, rheumatism, asthma, tic douloreaux, cramp, spasmodic affection, and those who are victims to that most excruciating disorder, Gout, will find relief from their suffering, by a course of Dr. Evan's medicine.

ENVIABLE DISTINCTION.

In the midst of a general, and in many instances, not unfounded prejudice against many of the medical remedies of the day, DR. WM. EVANS' PILLS have the enviable distinction of an universal approbation. They are perhaps the only medicine publicly advertised that has the full and unreserved testimony of medical men in its favor, if not the only one which gives full satisfaction to its purchasers. Dr. Wm. Evans has the satisfaction of knowing that his CAMOMILE OR TONIC PILLS are not only regularly recommended and prescribed by the most experienced physicians in their daily practice, but also, taken by those gentlemen themselves, whenever they feel symptoms of those diseases in which they well know them to be efficacious. He knows this to be generally the case in New York, Philadelphia, Albany, Boston, and other large cities in which they have an extensive sale. That they should thus conquer professional prejudice and interested opposition, and secure the agency of the most eminent and best informed physicians in the country to render them usefull to all classes, can only be fairly ascribed to their undeniable and pre-eminent virtues.

BEWARE OF COUNTERFEITS.—Be particular in purchasing to see that the label of this medicine contains a notice of its *entry according to act of Congress.* And be likewise particular in obtaining them at 100 Chatham-st. New York, or from the

REGULAR AGENTS.

Boston, S. Powell, 36 Cornhill.
Concord, John A. Leighton, Wm. V. Davis.
Portsmouth, N. March.
Exeter, F. Grant.
Nashua, Kendall & Gould.
Newport, Wilcox & Parmelee.
Dover, J. H. Wheeler.

Dr. Evans' Camomile and Aperient Pills,
Dr. Evans' Fever and Ague Pills,
Dr. Evans' Soothing Syrup,
Dr. Goode's Female Pills,
Dr. Hunt's Botanic Pills,

Are entered according to Act of Congress, and are vended only at 100 Chatham-st. New York, or at the regular Agents.

For sale at JOHN F. BROWN'S Bookstore, Concord, N. H.

Dec. 21, 1839. 43 ly.

Selling off at Cost.

ISRAEL S. BOYD, Agent, would respectfully inform his friends and the public that he has made arrangements for selling his extensive assortment of

Theological, School, and Miscellaneous

BOOKS,

STATIONERY, JEWELRY, FANCY GOODS, TIME-PIECES, &c.,

for the benefit of his creditors, at his old stand ☞ No. 1, Low's Brick Block, ☜ and respectfully solicits the patronage of his former customers and all who may favor him with their patronage.

I. S. B. would also give notice that he continues the sale of the INDIAN PURGATIVE PILLS, very extensively used. Also,

Dr. BEACH'S Medicines of various kinds, and
Dr. PRESCOTT'S do. do.

All which are highly approved.

Concord, Jan. 23, 1840.

BRUSHES.

HAIR BRUSHES of every description—Teeth, Shaving and Shoe and Flesh Brushes, at

E. BRACKETT'S, *Agent.*

THEOLOGICAL BOOKS

AT

I. S. BOYD'S,

No. 1, Low's Brick Block.

A CHOICE selection of second hand Theological and other books at a *very low price*, may be found as above. Among these are SCOTT'S, CLARK'S and DODDRIDGE'S COMMENTARIES, SCOTT'S THEOLOGICAL WORKS, and many other standard works. They have been selected from a gentleman's private Library, and are most of them uninjured. Clergymen and others wishing to purchase are requested to call and examine for themselves.

Concord, February 8, 1840.

OMAN'S BONESET PILLS.

No. 3, Low's Block, Concord, N. H.

TO THE PUBLIC.

The sudden and severe changes of weather have brought hundreds of COLDS, which, if not attended to, will lay a foundation for an incurable affection of the lungs. How important, then, it is to eradicate entirely from the system so dangerous a malady. *Oman's Boneset Pills* will effect this noble purpose. It is allowed by the most envious that Boneset is the best plant for medical purposes known. Dr. Smith, President of the New-York Association of Botanic Physicians, says of Boneset, "That useful plant is a valuable sudorific, tonic alterative, antiseptic, cathartic and stimulant." It was one of the most powerful remedies of the native tribes, for Fevers, Colds, &c. It has been introduced extensively into practice throughout the United States, and appears to be superior to Camomile as a sudorific, tonic, and far preferable to barks in the treatment of the local Fevers of the country, often curing when other tonics failed. A strong decoction made by dissolving the Boneset Pills in warm water, and taken till it vomits freely, is sufficient to break up almost any Fever in its commencement. It cleanses the Stomach, excites all the secretions, relaxes constriction, produces a free perspiration and of course throws off the diseases. For Colds it is a complete remedy, by taking it in the form of Pills it will prevent any additional cold or exposure. No other tonic of equal activity can be exhibited in fevers without danger of increasing excitement, or producing congestion; the only objection to its general use is a nauseous and disagreeable taste. But this difficulty is surmounted by its present form of Pills. All who will give the Boneset Pills fair trial, if not satisfied with the beneficial result, by returning the box and giving a candid statement of using the Pills according to the directions, shall have their money refunded.

The above valuable medicine for sale by EDWARD BRACKETT, *Agent for the County of Merimack*, at No. 3, Low's Brick Block, Concord, N. H.

Price 25 cents per box, 30 Pills in a box.

Hair Work.

LADIES French Frizetts, Puffs, Curls & Braids, Gents Wigs and Top pieces; for sale by

E. BRACKETT, *Agent.*

At the old stand No. 3, Low's Block, Concord, N.H.

Fancy Articles.

BEAD BAGS and Purses; Fancy Boxes, various patterns; Silver and German Silver Pencils; Silver Thimbles; Spectacles; Shell and Horn, back and side COMBS of every description; Fine Ivory and Dressing Combs; Traveling Baskets and Kabots; Patent solid head and common Pins; Needles; Indelible Ink; Indian Dye for coloring the Hair; Snuff and Tobacco Boxes; Razor Straps; Children's Paint Boxes, Children's Toys, &c., together with a general assortment of Fancy Articles too numerous to mention. For sale by

E. BRACKETT, *Agent.*

Tailoress.

MRS. PERKINS has taken a room at the residence of Mr. Calvin Eaton, directly north of the Methodist Chapel, where she will be happy to receive sewing of all kinds, from those disposed to patronize her. The work will be faithfully done, and on reasonable terms. Orders may be left at her room or at the Herald of Freedom Office.

April 22.

PERFUMERY.

JOHNSON'S, Bear's, Buffalo, Macassar, and Antique OILS; Shaving and Fancy SOAP of all kinds; Milk of Roses, Otto of Roses, Cologne and Lavender Waters, for sale by

E. BRACKETT, *Agent.*

ANTI-SLAVERY LETTER PAPER, for sale at this Office, and at I. S. BOYD'S.
For sale also at E. BRACKETT'S.
Any quantity furnished at short notice.

Book Bindery.

JOHN K. CLOUGH having taken the room formerly occupied by Dow & Farnum, over the Book-Store of John F. Brown, will execute all orders in his line, with neatness and dispatch.

Newspapers, Pamphlets, and Old Books, bound in handsome style, at reasonable prices.

Concord, May 29, 1840. 15—tf

JAMES EATON,

MANUFACTURER OF

RIFLES, Fowling Pieces,
MUSKETS,
AND LOCKS OF ALL SIZES AND DESCRIPTIONS.
PERCUSSIAN CAPS,
WHOLESALE AND RETAIL.
☞ Repairing done in the best manner.
29 CONCORD, N. H.

Merrimack House.

THE subscriber having leased the above named house in Concord, intends to try the experiment of a TEMPERANCE HOUSE in the Capital; and would respectfully invite the friends of Temperance travelling through Concord, to give him a call—and he assures them that no pains shall be spared on his part to render their call or stay pleasant.

☞ Boarders accommodated on reasonable terms.

STEPHANUS KELLY.

Concord, March 6, 1840.